

Gemini de Carcere Nantes.

OR,

Prison = Sighs,

AND

UPPORTS,

BEING

A Few **BROKEN SCRAPS**

AND

Crumbs of Comfort,

fallen from the great Kings Table, the Holy
Scriptures; into the Prisoners Basket; who being satisfied,
fall (through the Grate) a few Leavings, for the Hungry
souls abroad, till God send more Plenty.

Meliora Speranda.

Psal. 69. 33. The Lord Despises not his Prisoners.



Domine?

Rev. 6. 10. How long Lord? &c.

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T O T H E R E A D E R

Reader,

THOU hast herein Prison Visits Repay'd; with a Groan,
from them immur'd within, Ecchoing to them at Liberty
without: 'Tis Pity their just Defence that suffer, should
be an Offence to any; or that the Hope of Righteousness to come,
in them that Feed in Stone Walls at present, should obtain no
Softer Usage, then Words harder then the Walls of a Prison:
but Patience is both our Duty, and Dignity, till he comes that will
take Account for Idle and Hard Speeches; (*panton ton skleroon*)
Jud. 15. hard to prove, and harder to bear.

NOW, two things make these Stony Restraints Tollerable if
not Comfortable, the one store of Water, (that is) Tears and
Sighs to Soften hard things, and wash away Filth: The other
Sweet Herbs to Adorn and Refresh: Of both sorts, the two Sheets
following give a Taste to the Hungry.

If any ask us what we do in Prison? We Answer, we Sigh
and Cry to him, whose Ears are open, Psal. 34. 15. to the Cry
of the just (or as the Gr. is) in their Cry, but our doing now is
by way of Suffering, our Witness more silent and still, but as true
and effectual. If any grudge this Freedom, 'Tis but our Duty
to send the Hungry a few of our Scraps, to stay their Appetites
(till more comes) that Spiritual Crumbs of Manna may Feed those
that Suffer loss of Goods, by Temporal Spoiles, and Rapine.

If the Pris'ners Basket goes about, not to Crave but carry broken

To the Reader.

Me at in time of *Famine*, 'tis *Pity* any should envy, either the *Bread*, or the *Eater*; To the *Hungry* even bitter things are *Sweet*: *Prov.* 27. 7. If any love to *Quaff* (as that *Pro-fane* *Belshazzar*, *Dan.* 5. did) in our *Tears*; much good do't them: So we say to the *Lords Lambs*, till God send *Plenty*: and *Christ* be your *Food*, Dear *Souls*.

These things had crept through the *Grate* sooner, had not the *Pieſs* without, been oppress'd by *Jad Obstructions*, and some of the *Prisoners* within, by *Multiply'd Tryals*, and growing *bonds*: so that some expect no *Manumission* (in an ordinary way) till *Death* *Arrests* us, (or our keepers) by an *Habeas Corpus, cum Causa* to *Answer* at the *Kings-Bench*, and *Ultimate Tribunal*: and then (if not before) comes our *Audit*, and good *Deliverance*. Nor are some of us *Anxious* or *Avidous* of *Liberation*, till our *Word* comes, and *God* (and the *King*) by a *Golden Key* cause *Pulpit*, and *Prison Doors* to fly op'n at once; and then our *Liberty* may be of *Use* for *God*, and the good of *Souls*: (the best *End* of *Life*). In the *Interim*, our *Patience* must possess our *Souls*, being well *Satisfy'd* that our *Prison Sighs*, and *Cryes*, (if our *Cause* be good) are *Preferable* to *Dumb Pulpits*, and *Dear-bought Liberties* by *Insuaring Bonds*, or *Sinful Compliances* mixt with the *Terrours* that most *Worshippers* are now *Exposed* too: The *Lord* send us all a *Good Deliverance*.

V A L E.

Prisoners

Prisoners Sighs, and Supports.

Considering it has been the lot of the best and noblest Souls, that have bore mortal Flesh (*even Christ Himself*) to be in Prison for a good cause, yea, in a Native Land; And that God has an open ear to the Groans of such; And finding the kindness of Auditors and Visitors, not otherwise to be compensated, 'tis meet our debts can be paid, in full to pay in part, by Lines: And seeing Stone Walls are but Dumb Preachers, 'tis very Lawful to make the just cries on the inside, to *Eccho* to all without: That some that envy'd our Liberty, may (by seeing their own) pity our Captivity, and others joyn their Supplications to our Sighs, for the Gospel, and Christs sake.

To that End let Christians at Liberty; *Eccho* to us in bonds, sending both our Prison Sorrows, and Supports, the one in this sheet, the other in the next.

For the first, though no Christian, who deserves that Royal Stile; and knows what Sin and Sorrow meanes, can want his Sighs; Yet Prisoners for Religion, yea thinking Persons at Liberty, with whom any serious Piety, or thoughts of Eternity do obtain, cannot well abandon such secret efforts of mind; (now when the whole Creation Groans,) as these following Sighs and Tears, utter: And sounds reverberate, and *Eccho*, best on the Waters.

Now first, To begin at the root; all sorrow is the Fruit of Sin: He's a Sor that Snarles at the Stone, (as Dogs do) not eying the hand that lent it: No Man how good soever his cause is, but may find Sin enough Personally demeriting the Rod though not from Men: And as God may at the same time inflict a scourge justly for Sin, and yet permit a Tryal to befall us by Men unjustly, and in both lay on a Sanctify'd Cross: So we may in the same breath both condole our Sin and Captivity, the yoke of our Transgression, being wreathed by Gods hand, and also enter our just appeal to God; the just Judge for our Defence and Vindication.

And as each is call'd individually in secret to Mourn for his own; so for others Sins; and the Oppressions of the Day, under which our Liberties groan; God in Wisdom, laying Sufferings on some, in a Body Politick, though Innocent; for the sake of the nocent: And this is one of our Groans.

Secondly, Some Prisons are as *Josephs* strait Dungeons, that allow us not the *Jura humane Naturæ*; and like the House of *Jonathan*. *Jer.* 37. 20. Dirty holes to the Prophets of God: *Chap.* 38. And some of the Keepers, rugged severe *Potiphars*, like *Pauls* Goaler, *Acts* 16. 22. (though some

some have no cause to complain so,) such as some of the *Marian* Martyrs Suffered and Sigh'd under; turgid *Alexanders* that for gain can torment the Pious, and Favour profane Capital Criminals: *S. R.* Complain'd that to the Pious; Law and Justice was deny'd, which Rogues and Murderers have gratis, for Gods sake.

Thirdly, To be clapt up and so forgot is a deep Sigh: This was the Chief Butlers fault, and *Joseph's* Case, recogniz'd (occasionally) by *Pharaoh's* Dream; *Gen.* 49. 17. Though Reason might have taught more gratitude to *Joseph*, that foretold his happy Restoration: Men in restraint may gladly hear good Tydings, that in Honour forget their *quondam* Fellows, and Friends: And being advanc'd too high, daign not a look or recognition, to Equals now below them: And to be forgot is as for to be as one Dead, or Buryed alive, *Psal.* 88. 8. 18. Few grieve for *Joseph's* affliction (or strait) *Amos* 6. 6.

Fourthly, The envy of Brethren is yet a Deep Sigh, be they by Nature, Nation, or Profession so: It cut *Joseph's* Soul worse then the Irons did, that Brethren owning the same God, should consult confinement in a Pit, and Captivity to base *Isma'rites* and *Egyptians*; against him that came to seek, and feed them, and to scorn him as a Fanaick Dreamer, *Gen.* 37. 19. 20. Though after twenty Years, Conscience gave them the that Guilt, a just reprimand: And envy was that which gave them so wicked a motion. *Acts* 7. 9.

No Persecution of *Pagans*, or *Papagans*, so bitter and harsh as the Fraternal; for with it *Cain* began the World, and the cause was *Adams* dissent in better Worship then his: And *Ishmael*, *Edam*, *Doeg*, say, the Men of *Anathoth*, &c. have derived it down, to all the purest Prophets and Professors since: Yea, the very devout vext *Paul* most: And the last named Perills, was by false Brethren; *Acts* 13. 50. *2 Cor.* 11. 26. So now some may Sigh [*Proh dolor! heu gemitas! Fratris ab ense cadit*] 'Tis sad, to Sell and Kill for Gods sake, and yet think we do God good Service. *Joh.* 16. 7.

Fifthly, To be slander'd in our good name vyes with that of envy: It being as heavy to be blasted in our just Credit for Evil doers, (As *Joseph* was) as to be hated for well doing: For this, *Joseph* had his murtherous Prison, with Irons: So had *Jeremy*; and Men shut up under such *Odians* are half murder'd, afore-hand; and rendred incapable to make their just defence take away the crime, of the ill Name of Sedition, Faction, Schism, Heresie, Rebellion, given to *Paul*, (as *Acts* 6. 13. 14. 14. Chap. 28. 22.) and so the Offence ceases: 'Twas a complaint *Jeremy* made to *Baruch* Chap. 26. 5. I am shut up and cannot go to the House of the Lord: An heavy privation, to be stript of, and confin'd from the Place, and Priviledge of Divine approaches, 'tis a

any, far more to a Prophet: And thus *Daniel* was accused, as
 and cast into the Den of Lions, that yet was able (in's just de-
) to tell the King (when he better adverted on's Innocency) that
 him, he had done no hurt. *Dan. 6. 22.* But for such, so to suffer,
 Sighs. Were it not for the Slander of that *Mistress* of Whore-
 (in our Day) the Pious Chastity of our *Josephs*, might escape
 Prison: But God rescued him from the Hungry Lyons, of both sorts:
 brought him forth, and clear'd his Innocency to the King too:
 virtue Slandr'd, and the Innocent punish't unconvicted to gratify ra-
 may cause a deep Groan. 'Tis a sad Word that in *Zach. 11. 6.* And
 fully fulfill'd on the Jews, in Christs time.

Some Circumstances adjunct to confinement, add weigh-
 to it: As when 'tis by the rigour of Laws stretch on the rack;
 makes it sharp; or by Laws surreptitiously got, as that Decree ag-
Daniel was: Or by such men as ought to be a Terror to the ill;
 a Praise to the good; when it's otherwise, what Groans ensue? So
 Religious Conscience, or the Law of our God is concerned in the
 case: as in *Dan. 6. 5.* There being no greater Cruelty, then to impos-
 the Worship, or impose a false, *1 Sam. 26. 19.* This is to pull
 the Breasts, and cause Souls to pine away, for want of
 Bread of Life: Oh the Deep Sighs that this sends up every *Sabbath*,
 the Ears of the Lord of *Zabub*, a late! And if denying Com-
 mands a Curse, what Curse follows the restraint of those that would dis-
 and cannot? O how does it Gratify the Papists, to see *A-*
Chaz rules for restoring Popery, so Observ'd, in Suppression of
 most noted Dissenters Lectures!

Nor in a Prison a sweet Place, to be amongst Malefactors, as *Joseph*
 strip of the Company of Relations, lockt up by others, and kept
 doing good to the Souls of Criminals: Put to the Charges of Fees,
 and such Contingencies; in six Months, that would keep our
 twelve Months: And all out of a Precarious income, that lasts
and libidum: And it's no easy thing to hear the ranting Swashbucklers
 Out, Heaths, Taunts, and Blasphemies, that daring Fellows Belch
 against God, and Innocents, as if Religion were a Crime: Nor is
 a small Circumstance, for Men whose Education, and Paris, Birth,
 and Breeding, (beside Divine habiliments) have rendred Pregnant for
 in their Generations to be coop'd up in a Hole, or Den, for
 late, on Trise; having nothing to do, save to write their own Life,
 rather Death *Politically*. Nor can we (as *Paul*,) Preach to the
 or to Friends, which might sweeten a Prison, and begot Souls
 in God, in our bonds, as *Onesimus* was: and *Vergerius* did to a Ma-

But especially to be Depriv'd of publick use to our Native Land, made Home-born Slaves Suspended from our Duty, Cited, and Seized for it, Ejected from places of use; and Dear paid for, nor allow'd a house, *Acts* 28. 30. nor to Exhort four in our Chambers: (that the Law allows us) and this without Jury, Oath, or Conviction, and in a Protestant Nation, &c. This is *Lugendum & Luendum Nefas*, and calls for great Wrath on the Land: To which, Oh how many add? and those that would stand in the Gap to turn it away, fail, and are misused, mocked, as *2 Chron.* 36. 16, 17. till no Healing, no Remedy can Obtraine, Oh how fatal is this Work to Court, City, and Countrey, Let *Zedekiah* with his Successours, the State of the *Jews*, the City of *Jerusalem*, twice Wane: being the first time by the *Caldees*, the second time by the *Romans* Demolish'd; (both City and Temple) for Temple Rights, and Civil Franchises, stand, or fall together; if Gods Ark (his glory) be delivered up, our Strength will soon go Captive; Gods Priesthood, and mans Properties, being forfeit at once, by Male-Administration; next the Ark Truckles to *Dagon*: That so few see this, though so many will feel it is Groan.

To all the Adjuncts may one Circumstance more of the time be added, that 'tis for so long time: 'tis said of the King of *Babylon*, he opened out the House of his Prisoners, when he destroyed Cities, and made the World as a Wilderness, *Isaiah* 14. 17. (i.e.) not for a long time; 37 years *Jehoa-chin* (*Josias*'s Brother) lay in Prison, till another Successour *Evilmerodach* Enlarg'd him, as *2 Kings* 24. 15, 17. chap. 25. 27. 29. This was all *Nebuchadnezzars* time, from the first Captivity: This was long enough, to dwell in the Pit: some are put to long Durance, and Patience, So was *Joseph* also, his Youthful time spent in this, and such like Sufferings; and *Paul* puts it among the Adjuncts of his Cross; Aged, and now Prisoner too; *Phil.* 9. and to be at last Dedicated to a block, and lictor, was a part of *Nero's* Rage; and he Suffered Prisons often, (by one Six Months in out, another Commences,) in Prisons more frequent, *2 Cor.* 11. 23. and Deaths often, and though the *Dot* of all goes not that length, yet enter the Duration, or Iteration of this Cross, or some Adjunct thereof, in Exile, and Captive too, (so *Isaiah* 51. 14.) or want, or closeness, or else Sicknes (joyn'd *Mar.* 25. 43.) or as Vagrant, as in *Isaiah* 49. 21. do any of them. (far more if all be conjoyn'd) add weight; So Temptation, Desertion, Dejection, Conjoint, do make a Prison as a dark Dungeon to be shut up so; that bitter Complaint Sits in of *Hezekiah* (though his Soul) I'm shut up that I cannot come forth, *Psal.* 88. 6, 8. This twills the bands double and treble, the wreath'd Irons are sharpest, the wrath of man alone is hot enough, of God hotter, both United intollerable: no getting forth, till he that binds loosen, and say to the Prisoners, come forth

One at Liberty is sad Fetter'd thus, but one so in Prison, is now
 Deep Pit, like *Jeremys* full of mire; or *Joseph* in which is no Water,
 as theirs in *Babylon* was; no Water of Comfort, though
 of Gall and Affliction. Oh how pining and dismal like, looks
 a Prisoner now? If the Light of Gods face, makes a Prison a Palace
 to want it now is to be in a Hell, on this side Hell: and 'tis the
 Misery, (therein) once to have been happy.
 One Groan more as to this, (and a sad one) The Devil he casts
 the Saints some of them (and would do all) into Prison,
 so does he Labourers, to set up Loyteers, hinder the Gospel
 true Souls: says he, Oh these Ring-leaders of Faction disturb the
 of my Kingdom; rob me of my Vassals, cast me out of my Possessi-
 (long held by Prescription) I hate the *Micaiah's*, they never speak good
 of me, or my Laws, but Evil: So he rais'd envy (oft in the devout) a-
 gainst both the first and best of Preachers, in all ages. 'Tis well to be
 noted, that *Apoc. 2. 10.* is Usher'd in with a behold! to note, when
 Saints are shut up, all should mind well the Instruments of some's Commit-
 ment: For though the intermediate cause was Man, (*Dioclesian*) yet 'twas
 the Devil sat on the bench; or (as the Greek is, *Apoc. 2. 13.*) on the Throne
 whence he Emits Vassals, dissolves Assemblies, sends out *Judas* like In-
 formers, or Sycophants; convicts without Oath, confines without Law,
 smites without Fault, and condemns without Justice; for where he
 dwells there can be no worse Neighbour: And the purer they be, the
 worse is his Enmity to them. To say the Devil dwells in *Russia*, *Rome*,
 or *China* is sad enough; but that he dwells at *Britain* or *London*, where
 Christ and the Gospel have Obtained, is far sadder. That Satan should
 put his Mantle on *Samuels* shoulders, was Serpentine Craft, because it
 decey'd a King; but to lay his Cloven Foot on the Throne of God, and
 abuse the Scepter of Kings, invading the place of the Holy, to pervert
 Judgment, and punish the Pious; Causes far deeper Sighs. Let none
 judge our Sighs mixt with bitterness, or undue Reflections; for as good
 as *Peter* was, Satan was too hard for him, and if he insinuated into the
 Prince of the Apostles (as some call 'im) who is Exempt from his Py-
 thology, How many Countreys (Christian by Profession,) does he
 pervert to a Scarlet Inquisition?

7. (And last) Sigh turns to a Supplication: Not to Man for a Release,
 but to God for Relief: Sighs Issue well that drop so in Gods Ear, were it
 possible to read without the Walls, what Petitions drop on the inside,
 they would be found to be these, or the like.

Lord, that thy Kingdom might come in Power, over the Nations, and
 that the Prisoners in the Pit might be Visited, as *Isaiah 24. 3* last,
 That the Lord will appear in's Glory to build up *Zion*, to hear the Pray-

er of the low Shrubs, and the Groaning of the Prisoners, and deliver the Sons of Death ; that the Prophecies may be Fulfilled that Relate to the latter day Glory ; and the Captive Exile may hasten out of the pit ; and in the mean time, their bread mayn't fail *Isaiah 52. 14.* That Judgment and Righteousness might be in the Earth for the poor and oppressed. *Psal. 72. 6. 13.* that wrong doers may be brought to account, that just Laws may be Impartially Executed, and unjust Null'd, and the Gospel may be further'd, by Satans hindring of its Preachers : that the Sabbath may not be forgot, nor Assemblies of Saints for ever scattered, but the Days of our Dispersion may be Finished, that the Reproach of the solemn Meetings, may be wiped off, and the Rebuke of his Folk took out of the Earth : that the Lambs now scattered may be gather'd in a Cloudy and Dark day, and the great Shepherds presence amongst them ; that the Childrens cries may be heard in the streets, seeking meat with tears in the Eyes, and hungry Hearts ; Saying, Oh, who'll give us Bread to Relieve our Souls ? Look what Sighs the Famine of Bread Forces from the Hungry, in a time of Natural Drought such (nay far more dolorous) are extort from Souls ; luckt off the Breasts of Scripture Consolation ; and Tempted to eat polluted or poisoned bread, and sit at the Table of Devils, these the least of them (often Iterated and Inlarged) may be found writ on our Prison walls, and with them much Incense added to our howl-longs, and are gone up in the Ears of the Lord God of *Zababoth*, and will surely Obtain both Vengeance on some, and Recompence on others.

Now by these hints may be guest what work is on Foot in the house of our Prison, and for our Hopes and Supports, they may deserve a second part. We Conclude the first part thus

Clamitat in Cælum, vox sanguinis, & Sodomorum ; & Bloodshed, with Sodomy, 'nd oppression, Vox oppressorum, & merces detenta Laborum. & And Laborers hire detain'd so God on high.

The Second Part.

AS this World allows us no comfort, without Crosses mixt, so God never inflicts Crosses on his, but Crowns them with Consolations not a few, so Preponderating one by the other, that 'tis better to enjoy them both then to be exempted of the Cross wholly.

Nor is Liberty (tho' in it self very sweet) when a snare, and Terror attends it, so desirable, or Bonds so heavy, but God can, and frequently does, make the latter Evil more Eligible, then the former good, by the adjunct of his own comforting Presence.

Now that which makes Bonds easy, and Prisons sweet, is this, when a Man can appeal to God, and the World, perhaps to some of his Enemies Consciences, that he Suffers not as an Evil doer, or Criminal ; So *Daniel* was faultless before (both) the King, and all his Accusers ; fast in the Law, and matters of his God : *Dan. 6. 5. 14. 22.* And so the Thief

freely Confess, Christ had done nothing amiss; *Gr.*

Luk 23. 41. nil inconvenientis, nothing awry, absurd, or out of place: and *Jeremy* was vindicated by the Princes, against those Malicious Priests, that sought his Blood, since he had done nothing worthy of Death, and what he said, was in the name of the Lord: And the Elders (his Jury) with *Ahikam* seconded them, and clear'd him; so his confinement was not Death; nor very long, (tho' iterated) for at last he was relieved, and (that's a wonder) at the sacking of the City, by *Nebuzaradan*, and released, to go at Liberty: When his Malicious Natives went Captives. Let good Prophets be Faithful to their Master, and Message, and tho' Country Men vex them for their fidelity, God will make even *Babylonians* Favour them for their Misery, or set them at Liberty.

Such Urbanity shew'd the *Romans* to *Paul*, *Acts 23. 30.* Chap. 23. 29. Innocency, and a good Conscience, are still a good Plea (tho' not ever Successful) and at last obtain with Gods, and Men, and often do more for the Honour, or discharge of a good Man, than all the Shifts that complying Politicians, use for themselves.

But negative Comforts are not all: Tho' it's sweet not to Suffer as an Evil doer; There are some positive Supports, that Strangers inter-meddle not with, known only to them that taste them, valuable above all Riches; and adapted to the Nature of our Testimony.

First, This has been the lot of the best in all Ages, and for a good cause, tho' by the worst of Men; *Joseph's* chastity could not excuse him; nor *Moses's* plain dealing, nor *Jeremy's*, nor *Peter's*: Nay, *Paul's* Gospel, (tho' an Embassy of Peace) even that exposed the Apostle; Preaching oft does *in se derivare furorem mundi*. One met with that Angel of God, *John Bradford* then in Prison; some ruffled in their Prison-stay, in the *Marian* Days, with more true Content, than others did in Satin, and Velvet: And good cause for't, God is our Sovereign Disposer, and may need or call for our Liberty, or Life, at pleasure; and we are to resign it, in the service of his Name, and Truth; as of more use than all our Preaching.

Beside there comes a Worldly rust oft on our Graces, (Silver has it's dross and rust); and a Briçon serves (like the Scullions Office) to rub us bright, for the Lords Fable; or the Summer Parlour: The Zeal of a Poor Maid (say *Alice Driver*, or such a one) shines more on Gods shelf, than all the learning of X. Bishops of *Canterbury* or *York*; Spices smell best, and Graces shine most, when hard Rubbed. This School of Adversity has accomplish'd some (in Experience) for God, better then the University has, and to better Use.

Now to share in Society with the ablest Saints is great Support:—

Salomon's miserie, *societas habuisse dolens.*—

To bear (as *Simon* did) with Christ, who (sever) takes the heavier

part of our Cross, yea and helps us to bear the lighter too, is no small alay to its weight: And all Saints have so often since shared, that the Cross is (by handling often) planed smooth, and worn light. Bad associates may make Liberty uncomfortable, and good, makes bonds easy. For

Secondly, God is also present, and so was he with *Joseph*. *Acts* 7. 9. And so with *Jeremy*: *Chap.* 20. 11. This is no little Honour and Succour, what it imports is not to tell in a few words.

Sometimes it means, a Glorious presence in Duties and Ordinances. This is promised to that Temple-State, by the Name *Jehovah Shammah*. So *Ezek. Vlt.* Sometimes the Incarnation of Christ is noted by it, as in the Title *Immanuel*: Sometimes the Success of all affairs, as in *Joseph's* trust, and *David's* War: And oft it denotes good success in our Prophesying, *Acts* 18. 10. But most usually it notes Support in our Sufferings for Christ, and the Gospels sake: Such as *Jeremy*, *Steven*, *Paul*, (of old) and the *Martyrs* a late had in all Ages past: Nor needs a Man more to be happy: now whatever it may intend in itself, as Glorious it shows in its effects; this has a Spirit of Glory resting on them that have it, whatever shame, or reproach comes for Christs name and sake: As in *1 Pet.* 4. 14. This in bonds, is True Liberty, and gives light in darkness: 'Tis that Precious Stone, that was the light to *Noah* in the Ark; whilst God shut him up above twelve Months, which *H. A.* Notes; and let our confinement be what, and how long it will, he that shut *Noah* in, *Gen.* 7. 16. call'd him out again, *Chap.* 8. 16.

This makes darkness light, a Den of Thieves, an House of Prayer, the detestable Dungeon *Leonna*, a Garden, or Palace of Christ: And by this presence a *Guidiron*, or a fiery Furnace converts to a Bed of Roses, or pleasant Gallery in which Christ walks and talks with us: And often do Persecutors, both stumble, and fall at this rock, as *Jer.* 20. 11. He believed, and *Muciah* of old found, whom *Ahab* committed, and see why, and what came of't? *1 King.* 22. 8. -- v. 27, 28, and 34. compared.

The like found *Herod.* *Acts* 12. *Vlt.* & if not this, yet none can express the love of God, the Joy of Christ's smiles, the Spiritual Liberty, the Inlargements in Prayer, the Content of mind that's here, save those that find them.

3dly, Since Gods presence Seals not to a blank, our cause is good, 'tis Christ's cause of which none ought to be (nor are we) ashamed: The well strating of which, is a key to let in Comfort to a Prisoner for Christ's sake, 'tis no small relief to be marry'd to a Cross of Christ's choosing for us, he ever intailing on't what cost the Patient Bearers need, to Bear all the Charges of it.

If any ask Prisoners what our cause is? We shame not to say, this is the cause we Suffer for, and dare venture further then to Prison, in its Defence, viz. The Royal dignity, and primacy of Christ over all

Col. 1. 18.) the Glorious Liberty of the Gospel, in both the Profession of its Faith, purity of its Worship, and its Liberty

of Propheſie: We Suffer for not ſwearing, to what we do not underſtand. And becauſe we dare not ſay (far leſſe Swear) there needs no alteration in Rule, Civil, or Sacred, when all things need it ſo much, ſo it be for the better. We Suffer for Preaching Chriſt, and ſeeking to win Souls to him by the word: for living in a City corporate when its Franchizes are diſcorporate, and forfeited to the King: And for Praying for its Peace, reducted to *Babel*: And for the Controverſie of *Zion*, and her ſtones in the duſt: Nay for dwelling Praying in our Familles, from which had we departed, we ſhould ſuddenly have been ſeiz'd, and ſuſpected for Plotters: And they that commit us, do now force us to live in Lo- who now's in the fault?

Theſe (in part) are our Pious Offences. And in all, we dare with our dying Breath, ſigh out our appeal, to the laſt Judge, that will one day (perhaps in the Body) call us and our Perſecutors to a ſecond fair hearing: And at preſent we may onely ſay (as once *David*—1 Sam. 26. 19.) if the Lord have incenſed—but if &c.—or as *Micaiah*, if ſuch return in Peace—God has not ſpoken by us: Hear o People, &c. 1 Kings 22. 28. Not doubting God is on's way, to Judge and Plead.

Fourthly, Our uſe is not deſtroy'd by a cloſe Priſon, our Walls may be others wells, as *Iſrael's* rock gave out both Water and Hony too: Our confinement corporally, may prove others Liberty Spiritually: For the word is not bound. Thus *Jeremy* had a word from God in the (preſs yard or) Court of the Priſon. Chap. 32. 2. As a promiſe of Liberty; and as a ſign, bought Land there; for nothing is too hard for God, vers. 17. 27. and what got not vent by a Pulpit, he propogated by his Pen: as Chap. 36. 2. 5. 8. 19. 28. 32. And in a ſecond Edition, and with ſome Additions too. So did *Paul*; A Priſon for Chriſt is an high (tho' hard) Pulpit, and a good Pen may be a cloven Tongue, loud, and florid; *Paul* is converted Yeung, and Preacht long, but a Priſoner aged: as *Phil.* 9. *Eph.* 4. 1. And then wrote, (when he could not Preach) ſeveral of's *Epistles*, how be it in's Body, he bare the Stigmata of the Lord Jeſus: —be it a literal brand, or ſome *Odium* of reproach (as *Factions*, *Seditious*,) I ſay not: Yet ſtill the Goſpel got ground; Chriſt wins more Souls to the Truth by *Paul's* chains; and his True Succeſſors in Priſon; then by *Episcopal* palls, and *Lawn* ſleeves: When Biſhops began to ruſle in Sattin, a Voſce was heard [*Hodie venenum in Eccleſiam funditur.*] As Flint and Steel; the *Collision* of two hard things (mans enmitie, with Gods Truth) brings out a more Sparkling Glory to Chriſt: Grace and Truth ſhine brighteſt (as Diamonds) in the dungeon. It matters little where the Pulpit ſtands, ſo many hear, learn, and edify. Some Sermons are Preacht to few, in one place, or Age: But thoſe are well Preacht inſteed, and loudly Canorous, that make thousands abroad, ſay after Ages to hear, as *Eph.* 2. 7. And ſee the exceeding Riches of his Grace: Some of us were pain'd in our ſilence, and gravid of our Sermons.

till safely laid in, and brought to bed in *N.G.* and other Prisons; and now our *Mr.* (nay our Enemies) have took our Testimony (for Christ) off our hands, got us visits, and forc't us to live (safely log'd) in a corporation. Yea eas'd us of our Duty to Souls; and besides took the guilt of our silent *Sabbaths*, on themselves: And now our cry is on them, be the Blood of Souls, Lo! we are clear and free.

Fifthly, Cryes are hence ascending not only our own, but others for us: And that of divers kinds: For how can the oppressor hold? Prayers have a cry, like that of the poor Widows for vengeance and at last obtains; the Lambs that are spoil'd of the green pastures, and expell'd to common, cry; and say as *Ezek.* 4. 14. or *Peter*, *Acts* 10. 14. Lord, we never eat what was torn, common, or Polluted. And the bleating Sheep, in the Wood and Pits, cry, as *Mica.* 7. 14. Feed thy flock that dwell solitary: So do the Darlings that like *Joseph*, are in the Pit, cry; and though men hear not the anguish of their Souls, (like his, *Gen.* 42. 21.) God surely hears. The very wrongs (themselves) suffer'd, have a Cry; often in the Consciences of Oppressors; and is not still'd, till Exonerate.

David cry'd to the Most High out of the Low Deepes, and never rest'd till God pull'd him out; and set his Feet on a Rock, and perform'd all for him; *Psal.* 40. 7. 130. 1. 140. 5, 6, 12. 142. 1, 3, 7. and brought him out of Prison; If one can Pray, and make the Walls, or Mountains Echo again; no Distress, or Bonds will rest long: The Holy Uction of Prayer will supply the hard knots, resolve the Fetters of Brass; *Psal.* 107. 10. 13, 14. and serve as a Golden Key, to open all Doors of Iron, of themselves: *Acts* 12. 10. This was an Effort of Prayer *EKTENES* drawn out for *Peter*, v. 5. So was *Paul* freed of old, and *Laymouth* a late, when at Prayer, a piece of the Prison-wall fell down, and a Voice called him out. If the Mountains, Timber, Stones, may speak, and cry (as once, *Ezek.* 7. 7. *Habac.* 2. 11 *Luke* 19. 40.) why not our Prison-walls? They that think to destroy Religious Assemblies for Prayer and Prophecy, by shutting our Doors Seizures and Confinements, may consider whether they do not by violent practices rather propagate them: and tho' they should scatter us, they do but truly multiply us: and for one Meeting of many together, cause ten and twenty perhaps an hundred) to grow out of the ruines of that one; so impossible is the purpose a foot, of suppressing us totally. If the Tears of a Widow, one Orphant, or Oppress, cry so loud to God, what will the Cry of Blood, and Souls under the Altar obtain, that are slain for the Word of God, & Testimony they held to the very last?

6thly, As Cryes hence are many, so mighty, God heard and was with *Joseph*, and *Daniel* in the Den; and so heard every Groan, *Psal.* 102. 28. *Nexorum ut gemitus audiat*—As *Buchan*—Christ was pleas'd to declare both his care of, and concern'dness in his; by the procedure of the final Judgment, *Mat.* 25. 36, 43. both in rewarding the Sheeps and the Goats;

the one for visiting him, the other for the neglect of it; and takes what is done, or omitted to his little ones, as unto himself. So the Reproaches in *Egypt*, are called Reproaches of Christ, *Heb. 11. 26.* (or for him) which as it carries a Rebuke (on the first view) for the omission that some excuse too easily; So it shows both what a good Master and Advocate Christ the Judge will be, on whom we may draw all our Bills of Exchange, and (on sight) our Benefactors will receive payment in full, for every good work: and also what revenges he'll take for lawless confinement of his Saints and Witnesses, that Labour'd in his Word and Name: If he's angry at omitting to visit his, far more at committing them to Goals. Nor will it excuse, to have been civil to them, (as *Pilate* scourging Christ, to release him) or to say, 'twas but according to Law, &c. for if Humane Laws, may be once allow'd to thwart with the Divine, *Daniel* and the three Children were far out, and the Apostles too, *Acts 4. 19, 20. 5. 28, 29.* in exposing themselves to needless Sufferings, (as one lately avers) for a Moat, or Rite: But *Eides Venakes*, and a Cheveral Conscience, we still detest, and demur on our Cause, and appeal to the ultimate Judgment.

In the Interim, expecting that a word will come, like *Joseph*, from God, or Men; (Preceptive, or providential,) to free us: For the Lord will not cast off forever, nor will he approve to crush underfoot (*Lam. 3. 34.*) all the Prisoners of the Earth: And if it be not True of the Lyon, to spare what is prostrate, nor proper to Kings to open Dens, and call Prophets out: Yet God himself will do it: And if our hopes fail here, and we dye in the Pir as one alate did; that may not fail, there's a General *Jach* delivery at hand:

And so 7ly, and Lastly, 'tis an allay to Confinement to be assur'd the time is confin'd, and set, by him that bounds rage of Man, and turns it to his praise. 'Tis a Title given to God (with other attributes,) the Lord foreseeth Prisoners. *Psal. 146. 7.* So he did of old by *Joseph*, and so to *Peter*, *Paul*, *Silas*, and so to many in the *Marian Days*; and some condemned to Death: but mean not only at Death, which is the final deliverance; when the Prisoners rest together, they bear not the Voice of the Oppressors, and the weary be at rest. *Job. 3. 17, 18.* But in life (oft) God owns that Title. For, 'Tis a part of Christ's Office (by Prophecie) to open the Prisons to them that are bound: And to say to them come forth and feed --- *Isai. 42. 7. 49. 9.* He also paid the Ransome, after which, 'tis unjust with Men, to hold them fast; the Blood of the covenants, is so valuable a price, to God, that it builds a strong hold of Hope to us; our fleeing to't, is both safety, and discharge. *Job. 33. 24.* I have found a Ransome, my Son paid it, (says the Father) and now go open the Doors, and bring them out, with gladness.

Besides, Experience verifies the fact: *Joseph* lay but untill his word came. *Psal. 105. 19.* Gods Word in the promise, becomes ours in performance; and that which tryed his Faith, freed him, at last.

Nor are Examples wanting, how this is done in all Ages, both Ordinary, and

and wonderful; whereof all stories are well fraught : Sometimes the Rulers themselves that detain'd them unjustly, release them (on better advice) more justly; as *Pharaoh* did *Joseph*; *Darius* did *Daniel*: Breaking an unrepalable *Persian* Law, to do it *Dan. 6. 23, 24.* Because he trusted in's God: So they that (earst) had shut *Paul* up, are glad precariously, to perswade him out; *Acts 16. 37 39.* as not able to justify that illegal confinement.

So was that Earthquake, a wonderful mean of his discharge, tho' under a double restraint : *ver. 24---26.* God will shake the foundations of the Prisoners, rather then suffer his Embassadors of Peace to be long shut up, as Pris'ners of War : Sometimes Prayers are drawn out at length, to draw them out; and so *Peter* was rescu'd by an Angel, *Acts 12. 5, 10.* And (now and then) the Angel knocks a *Herod &c.* on the Head (as with the Key) *ver. 23.* and so the word grows, and multiplies; being water'd both with the Blood of *Martyrs*, and at last of Malicious Persecutors. Some condemn'd to dye in flames, were by *Queen Marys* Death free'd.

And if the time be ask't for, one *Psalms* indigittes it, when God appears in's Glory to build *Zion*, to hear the Prayer of the lowly, and destitute, and to look from's *Sanctuary* on the Earth, and hear the Groaning of the Pris'ners, and lose the Sons of Death, as it is in *Psal. 102. 13, 15, 27 19, &c.* to 22 *ver. (A Glorious Prophetick Psalm.)* And tho' the time be prolong'd, and some may drop (as ripe Figs) ere it's accomplish't : Yet by the encrease, of the guilt of some, and the Cryes of oppressed Souls at and under the Altar, it cannot be long; it's seldom seen but violence to Sacred matters, is aveng'd in the same Age, 'tis committed : As the Eagles theft, of flesh from the Altar, carry'd alive coal thence, that fired her nest, young and all; tho' some Sinners are bore long with, yet after Patience has suffer'd sufficient abuse; Divine Wisdom, Justice (and goodness it self) consult a time, swiftly and speedily, to repay recompences. *Joel. 3. 4. Hab. 2. 7. Zac. 5. 1-4. &c.* And the delay makes a good (expected long, more Glorious.

Now if it be so, if those be our just Groans, and if they ascend on high; and these our present allays, for a fore taste of better hopes, at the day of our full Redemption, and Kingdom of our Lord; let none grudge, if we impart of our Prison scraps, to many abroad that Hunger : And say to any that own Humanity, or Christianity; For the Lord's sake, remember the Pris'ners: If not, we chear our selves in the dark (as singing Nightingales) hoping day, in this *Gallicinium*---

Corpus, mens, Oculis; Conclusum, Libera, Latus;

Est, Fruitur, Spectat; Carcere, Pace, Palum.

The Body's shut up, the mind in Peace does lye;

The joyful Eye, the Heavenly Pole does Spy'e.

F I N I S.

An Hymn on Canticles 4. 8.

*Jesus from all Worldly Delights,
And Sufferings too, his Spouse Invites.*

1. **C**ome, O my Spouse, with me come home;
From *Leb'non* hast away
With me, from *Lebanon* now come,
From top of *Amana*;
From *Shenirs* Top, and *Hermon* Hill,
From Dens of Lyons hast;
And from the Leopards fierce, that still
Thee on those Hills do waft.

2. O come! that word Attracts my heart,
Who will not hearken to't?
For some must hear that word, **Depart**;
Lord bring us to thy Foot:
To come with thee, Lord, I'm content;
Wilt thou accept of me?
Tho' in the Lyons Dens I'm pent,
Grant there thy Company.

3. But can't my Lord be well content,
Without my Fellowship;
In pieces me tho' Lyons rent,
I'll o're them Mountains skip.
Lord stay, for these Ascents are hard,
From *Leb'non's* Sweet Delight;
Lead me along, and be my guard,
When Lyons me affright.
And when these Mountains I have past,
In thy Sweet Company;
To th' Hill of Spices me at last,
Conduct to be with thee.

The Phoenix, a Prison-Hymn.

Lord, here I sit alone,
My Liberty is gone:
My Ministry's resign'd to thee;
Grant Sweet Communions.

I once did others Water,
Whom thou now let'st men scatter.
O Fountain free, now water me,
By what shall flow from thee.

My Testimony turn,
(Tho' this the fire do burn)
Unto thy praise, and after raise,
A Phoenix from its Urn.
As Birds that lonesome sit,
Or Joseph in the Pit;
Or ev'n as when the Pellican
To Wilderneck takes flight;

So Lord I to thee fly,
To have good company.
Be thou my one companion,
For I'm content with thee.
And when my days are spent,
That here thou hast me lent,
Now take me up with thee to Sup,
Where my Forerunner went.

An Hymn on Canticles 2, 14.

*I'th Clefts o'th' Rock (apart from Noise,
Christ longs to hear his Doves sweet Voice.*

OH, thou my Dove (for secrecy)
In Clefts of Rock Retires;
In Secret Stairs that hid dost lye,
Lo this thy Spouse desires:
Come forth, let me thy Count'nance see,
Fain hear thy Voice wou'd I;
For sweet thy Voice is still to me,
And Countenance comely.

The Phoenix, a Prison-Hymn.

2. No

I Ord, here I sit alone,
My Liberty is gone;
My Ministry's resign'd to thee;
Grant Sweet Communion.

2. No Secret Staires, no Clefs (at all)
VWherein Christ's Spouse does dwell;
From Christ can hide; No Den, nor VVall,
Nor yet the Belly of Hell.
But even there our Cryes he hears,
And counts our face most sweet:
Tho' most bedew'd with Briny Tears,
And prostrate at his Feet.

3. But, Lord, whence flows this Love and Grace?
How much to be admir'd?
That thou so long'st to see our face!
VWhy is our Voice Desir'd?
A place there in our Rock now is,
VWhere Christ his Flock does hide;
The cause of his desire is this,
And here we safe Abide.
But, Lord, hast thou so great Delight,
In our Imperfect grace?
What Joys shall we have in thy sight,
When we shall see thy face!

FINIS.